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Cf. *Hippolytus* 164 and 966 where τὸ μῶρον is a synonym. To this train of associations Platonism adds the depreciatory significance of "material." In *Timaeus* 86 D the erotic sensualist is described as ἄφρονα ἰσχων ὑπὸ τοῦ σώματος τὴν ψυχὴν, and in *Phaedo* 66 C the body infects the soul with ἐρώτων . . . καὶ φλναρίας. Cf. 67 A, τῆς τοῦ σώματος ἀφροσύνης.

Later writers use ἱλικός or ἱλαῖος to express the idea: Proclus in *Rempub.* ii. 276. 8 Coll., δουλεῖν γὰρ (sc. ἡ ψυχὴ) θυμοῖς, ἐπιθυμίαις . . . δαίμοσιν ἱλαίοις; Agathias *Hist.*, p. 151 C, τῶν τῆς ἱλῆς ἀμαρτημάτων; Synes. *hymn.* 3, δοφεράν ἱλας κηλίδα φέρω . . . λαμυρὰς ἱλας ἱμερος ἄγχει; and p. 1077 A, τὰς τοῦ σώματος ἡδονὰς καὶ τούτων γε τὰς ἱλικωτάτας.

I think that we may infer that if Marianus Scholasticus did not write ἀφροσύνης instead of εὐφροσύνης he would have admitted that he ought to have done so.

Palaeographically the change is very slight. See Meineke *Analecta Alexandrina*, p. 230, n. 1: "Litterae εῦ et α simillimo compendio exarabantur. Apud Artemidor. *Onirocr.* ii. 37 pro ἀδηλος leg. εὐδηλος, et apud Arcad., p. 82, 15, ἄροτος pro εὐροτος."

PAUL SHOREY

#### THE ACCENTUATION OF WORDS OF THE TYPE COMMEMORARE

In *Class. Phil.* VI, p. 414, Professor F. W. Shipley suggests that compound verbs of the type *commemorare* received a secondary accent on the second syllable. Professor Shipley does not seem to have observed, and may be interested to learn, that this suggestion had already been made by myself in *Class. Rev.* XX, p. 33, and *Class. Phil.* II, p. 344. To be exact, I went somewhat farther than Professor Shipley, and suggested that all words of that measure, whether compound verbs or not, were accented in that way if they had been increased from quadrisyllables by inflection.

If the point is to be cleared up, it is desirable that all the evidence should be put together. Professor Shipley bases his conclusion on the evidence afforded by the *clausulae* of Cicero and Quintilian, and on the history of compound verbs of this type in Old French; my own conclusion was based on the metrical treatment of all words of this type in Plautus. The Plautine evidence may be summarized as follows: (1) Whenever we know with certainty the position of the accent, we find that in iambic and trochaic verse (except in the first foot) the first syllable of a metrical resolution, whether arsis or thesis, is a syllable that would be accented in prose. (2) Words of the type *commoditatem* bear the ictus on the second and fifth—*commôditatêm*—or on the first and fourth—*cômmoditâtem*. Neither of these Plautine stressings would be consistent with any other prose accentuation than *commôditâtem*. Examples of the stressing *commôditatêm* will be found in: *Am.* 296, 739; *As.* 201; *Bacch.* 298, 426, 538, 769; *Cap.* 131, 1004; *Curc.* 467; *Mil.* 644; *Rud.* 957, 1236; *Stich.* 422, 740; *Trin.* 313, 1138.

It is probable that not only in Old French but in all the Romance languages there is evidence of this pronunciation. Italian *incollerirsi* can only come from *incôlerire*. Spanish *Saragossa*, which can only come from *Caesàr-augûsta*, is evidence that this accentuation was so firmly established as to be capable of analogical extension.

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### VARIA SOCRATICA ONCE MORE

May I take the opportunity, kindly offered me by Professor Shorey, of making a brief reply on some of the main points of his criticism in the July number? In several cases I think I can show that his objections have been already met by anticipation in my book itself. And in any case, whatever may be the fate of my own views, there is a real problem to be solved by anyone who believes Aristotle's famous account of the genesis of Platonism in *Metaphysics A* and *M*. As throughout the metaphysical and philosophical books, Aristotle's main thesis is obviously to show that Platonism was a refined and qualified Pythagoreanism; yet the well-known passage of *A* about the influence of Cratylus and Socrates *seems* to account for the *πραγματεία* Πλάτωνος without any reference to the Pythagorean theories. If Aristotle is relating the facts correctly, as I believe he is, there must be some way of accounting for this seeming incoherence. My proposed solution (*V.S.*, p. 38, 68) is that the way in which early Pythagoreanism came to influence Plato was through Socrates himself; my critics who reject this solution ought at least to propose a rival one and moreover to weaken by actual counter-evidence the cumulative argument for the Pythagorean character of Socrates' beliefs based on the concurrent testimony of Plato, Xenophon, and Aristophanes.

Dr. Shorey seems to find a special absurdity in my having detected the *σῶμα—σῆμα* theory in the *Frogs* as a "crowning proof" of the impiety of Euripides. If he means that Aristophanes is not really serious in his attack on Euripides I agree with him, but neither do I believe him to be serious in the *Clouds*. The charges in both cases are made mainly in fun, as the author of the *Symposium* knew, but still they are there, and it is true, as I said, that the professed indictment of Euripides as impious culminates in the charge of his having made a heroine say *τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ἐστι κατθανεῖν*; The point is even made a second time at vs. 1477 where the whole line in question is flung in the author's teeth. Now it is quite certain (a) that the doctrine that our true life lies beyond the grave is of Orphic *provenance*, (b) that it is exactly what was meant by those who derived *σῶμα* from *σῆμα*, and (c) that it is this belief which is the basis of the *μελέτη θανάτου* of the *Phaedo*. Hence I am quite entitled to argue from the use made of the famous line in the *Frogs* that the doctrine would appear "impious" to the ordinary Athenian of ca., 400 B.C. Whether Aristophanes personally thought the impiety a serious one is immaterial to my reasoning.